

# Daadhi Mundhwaana Gumrahi Hai

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tamaam ta'areefe'n Allah ke liye hi hain, chunaache ham isi ki hamd o sanaa karte hain, isee se madad maa'ngte hain aur isi se bakhshish ke talabgaar hain, ham apni nafisyaati khwahiso'n ke shar aur apne amaalo'n se Allah ki panah chaahnte hain, jisey Allah hidaayat de phir ise koi gumrah nahi kar sakta aur jisey Allah hi gumrah karde to phir ise koi hidaayat bhi koi nahi de sakta.

Main gawaahi deta hu'n ke Allah ke siwaa koi ilaah nahi wo akela hai iska koi shareek bhi nahi aur main is baat ki bhi gawaahi deta hu'n ke Muhammad ﷺ Allah ke bande aur Rasool hain.

### **Amma Ba'ad:**

Allah Ta'ala ka irshaad hai:

Mainne Jinn o Ins Ko Sirf Apni Ibaadat Ke Liye Paeda Kiya Hai. Chunaache Na To Main Unse Kisi Qism Ka Faaeda Chaahnta Hu'n Aur Naahi Main Ye Chaahnta Hu'n Ke Wo Mujhe Kuch Khilaae'n Pilaae'n (balke) Allah Hi Dar Haqeeqat Zabardast Quwwato'n Ka Maalik Hai.<sup>1</sup>

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ  
وَمَا أُرِيدُ أَنْ يُطْعَمُوا إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ.

Allah Ta'ala ne is aayat e kareema mein bilkul saaf saaf irshaad farmaya hai ke usne logo'n ko ibaadat ke liye paeda kiya hai, chunaache logo'n par wajib hai ke apne maqsad e takhleeq ka hamesha lehaaz rakhe'n duniya ki lazzato'n se parhezgaari ikhteyar karte hue, kinaara kashee ikhteyar kare'n kyou'n ke duniya to mitne ki jagah hai naake tikne ki, ye to bas ek guzar-gaah hai naake saraah-gaah, aqalmand log is se apna daama bachaate hain aur Allah aur uske pyaare Rasool Janab Muhammad ﷺ ke faraameen ki parwee karte hain yaha'n tak ke Allah bhi unse muhabbat karne lagta hai, lehaza har wo musalman jo-ke Daadhi mundhaata hai aur har wo shakhs jo Allah ka baaghee hai ise chaahiye ke ab bhi hoshiyaar ho jaae aur is se pehle ke waqt guzar jaae wo apna maqsad takhleeq yaad karle warna phir pachtaawe se kuch haasil na hoga.

**Wa Sallallaahu A'alaa Aaalehi Wasahbihee Wa sallam**

Abu Abdullah al Makkee al Barqaawi

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<sup>1</sup> Surah Adh Dhaariyaat: 56-58

**Q:** Daadhi rakhna waajib hai ya sunnat?

**A:** Daadhi rakhta Quran o Hadees, فعل e Rasool Allah ﷺ, فعل e Sahaba o Ta'abaeen o Atiba'a Taabaeen aur chaaro'n maslako'n (Ahnaaf, Maalikee, Shaafae aur Hambalee) o deegar ulamaa e ikraam ki roo se waajib hai.

## Quraan e Kareem Se Dalaael

Jahaan tak Quran e Kareem se dalaael ka ta'alluq hai to ulma ekraam ne is aayat jis mein Allah Ta'ala ne ibles e laeen ka daawa zikar kiya hai ke usne kaha:

**Laa Murannahum Fala Yughaiyyaranna Khalaqallah** - (Shaitaan ne kaha) Main Unhe'n Biz Zaroor Behkaau'nga To Wo Yaqeenan Allah Ki Banaai Hui Shakal Bigaad De'nge.

Ulama is aayat ki tafseer mein farmate hain ke Allah ki banaai hui shakal bigaadna ye bhi hai ke koi daadhi moo'ndhe chunaache jo shakhs daadhi moo'ndhta hai to dar haqeeqat shaitaan e mardood ki marzi par chalta hai.

## Hadees shareef se dalaael

Go-ke daadhi rakhne aur daadhi mundhane ki hurmat se mutalliq be shumaar sareeh ahadees waarid hui hain, magar fil-haal ham sirf 2 ahadees ke bayaan par iktefaa karte hain, jinki roo se daadhi rakhna waajib aur daadhi mundhaana haraam saabit hota hai.

**Pehli Hadees:** Ibne Umar رضى الله عنه se riwayat hai ke Nabi e Kareem ﷺ ne farmaya: Mushrikeen ki mukhalifat karte hue daadhi rakha karo aur mooche'n katra karo.<sup>2</sup>

**Doosri Hadees:** Abu Huraira رضى الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Mooche'n katro aur daadhi rakho aur (is tarha) majoosiyo'n ki mukhalifat karo.<sup>3</sup>

## Af-aal e Nabi Kareem ﷺ se dalaael:

Saheeh ahadees e mubaaraka se saabit hai ke Nabi e Kareem ﷺ ki daadhi bohot ghani thee, go-ke is silsile mein bhi kae ahadees waarid hui hain, magar fil-haal ham in mein se 2 saheeh ahadees ka zikar karte hain.

**Pehli Hadees:** Abu Muammar kehte hain ke main ne Khabbab رضى الله عنه se daryaaft kiya ke Rasool Allah ﷺ Zohar aur A'asr ki namaz mein qiraa-at kiya karte the? To unho'n ne kaha: Haa'n, hamne poocha ke aapko kaise maaloom hua? To unho'n ne kaha: Unki daadhi hilne se. <sup>4</sup>

**Doosri Hadees:** Jaabir bin Baseera رضى الله عنه kehte hain ke Rasool Allah ﷺ ke aagey ke sar ke baal aur daadhi ke kuch baal safeydi maael ho gae the, jab wo tel (T: Oil) lagaya karte the to safedi zaahir nahi hoti aur jab baal bikharey hue hote to zaahir hojaati aur wo ghanee dadhi waale the.<sup>5</sup>

## Af-aal e Sahaba Ikraam se dalaael:

Jahaa'n tak Sahaba Ikram رضى الله عنهم ke af-aal ka ta'alluq hai to in mein se kisi ek se bhi ye baat manqool nahi hai ke unho'n ne daadhi moo'ndhee ho ya moo'ndhne ko jaez bataaya ho kisi ko moo'ndhne ka hukum diya ho ya ye kaha ho ke daadhi rakhna mahez ek sunnat hai, balke in sab ne daadhiya'n rakhi hui thee'n albatta Abdullah bin Umar رضى الله عنه se mansoob hai ke job wo Hajj ya Umrah se faarigh hote to apni daadhi ko mutthee mein pakadte aur phi

<sup>2</sup> Bukhari

<sup>3</sup> Muslim

<sup>4</sup> [Bukhari]

<sup>5</sup> [Muslim]

jo baal mutthee se zaaed hote unhe'n kaat dete, is riwaayat ka bayan bhi insha Allah aagey aaega ke ye riwaayat bhi ghair mashroot tariqa par moo'ndhne ya khatt banaane par dalaalat nahi karti.

Isi tarha kisi bhi taabae y taabaeen se ye waarid nahi hai ke unho'n ne kaha ho ke daadhi rakhna to mahez ek sunnat hai ya ye ke daadhi moondhne mein koi harj nahi aur jaha'n tak chaaro'n maslako'n ke ulama aur deegar motabar ulamaa ka ta'alluq hai to sabhee daadhee moo'ndhne ko haraam qaraar dete hain.

**Q:** Aksar log ye kyo'n kehte hain ke Daadhi Rakhna mahez ek sunnat hai?

**A:** Iski kae wajoohaat hain;

**Pehli** to ye ke in mein se aksar ko ye nahi maloom ke unki ye baat Quran e Kareem aur Ahadees e Saheeha ke qata'an mukhaalifat hai jis mein ke waazeh taur par daadhi rakhne ko waajib qaraar diya gaya hai wo ye bhi nahi jaante ke unki ye so'nch saabeqa buzurgo'n ki so'nch ke bhi bar-aks hai.

**Doosri** ye ke unhe'n ye bhi nahi maloom ke ulama ikraam ne is aayat jis mein Allah Ta'ala ne shaitaan e maloon ka da'awa zikar kiya hai ke:

*Main Unhe'n Biz Zaroor Behkaau'nga To Wo Yaqeenan Allah Ki Banaai Hui Shakal Bigaad De'nge.* Ulama e Ikraam ne to is aayat se ye samjha ke daadhi mundhana dar asal Allah ki banaai hui shakal ko bigaadna, shaitaan e mardood ki marzi par chalna aur Allah ki shariyat ki mukhalifat karna hai.

**Teesri** ye ke unhe'n is baat ka shaoor nahi hai ke daadhi mo'ndhna dar asal majoosiyo'n ki mushabehat ikhteyar karna hai jabke Nabi e Kareem ﷺ ne hame'n unki mushabehat karne se sakht mana farmadiya hai, jaisake mundarja zail saheeh ahadees e mubarak se saabit hai.

**Pehli Hadees:**

Farmaan e Nabawi ﷺ hai ke: *“Mushrikeen Ki Mukhalifat Karte Hue Daadhi Rakho Aur Moo'nche'n Katro”*.<sup>6</sup>

**Doosri Hadees:**

Farmaan e Nabawi ﷺ hai ke: *“Moo'nche'n Katro Aur Daadhi Badhaao Is Tarha Majoosiyo'n Ki Mukhalifat Karo”*.<sup>7</sup>

**Chauthi** ye ke wo ye nahi samajhte ke daadhi moo'ndhna fitrat ke khilaaf hai jaisa ke saheeh muslim ke ek hadees mein hai ke: Ayesha ؓ kehti hain ke Rasool Allah ﷺ ne farmaya ke 10 kaam fitri khaslate'n hain: Mooche'n Katarna, Daadhi Mundhaana, Miswaak Karna, Naak Sanaknaa, Naakhun Kaa'ntna, Ungliyo'n Ke Jod Dhona, Baghal aur Zer e Naaf Baal saaf Karna aur Istenjaa Karna.

**Paachwa'n** ye ke daadhi sabhee Ambiyaa Ikraam ﷺ ki sunnat hai.

**Chatti** ye ke wo ye nahi jaante ke jo shakhs daadhi moo'ndhta hai to ulama ikraam ise aurto'n se mushabehat ikhteyar karna gardaa'nte hain, jabke Nabi e Kareem ﷺ ne aurto'n se mushabehat ikhteyar karne se mana farmaya hai jaisa ke saheeh bukhari ki mundarja zail hadees se saabit hai.

Ibne Abbas ؓ kehte hain ke: Rasool Allah ﷺ ne in mardo'n par laanat bheji hai jo aurto'n ki mushabehat karte hain aur in aurto'n par laanat bheji jo mardo'n ki mushabehat karti hain.

Mushabehat ke liye zaroor nahi ke mard aurat ki har cheez ki mushabehat karte tab hi mushabehat maani jaaegi balke aurat ki kisi ek khusoosiyat ki mushabehat karna bhi mushabehat mein daakhil hai daadhi moondhne se aurto'n ki thodiyo'n se mushabehat hoti hai.

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<sup>6</sup> (Bukhari)

<sup>7</sup> (Muslim)

## Daadhi Mo'ndhne Ke Asbaab

Pehla ye ke in nusoos sharia se adm waaqfiyat jo-ke waazeh taur par daadhi mo'ndhne ya ghair mashroot taur par ise katarne ke khilaaf hain aur iasa karna haraam qaraar dete hain. Yehi jahaalat yehi har museebat ki jad hai.

Bohot se log to aise hain ke jo daadhi bilaa kisi daleel ke mahez ek sunnat samajhte hain jabke bohot se aise bhi hain jo-ke in baaz aise ashkhaas ki shakhsiyat ko daleel banaate hain jinka thoda bohot ta'alluq deeni uloom se hota hai aur wo ya to daadhi mu'ndhte hain ya hadd se ziyaada choti rakhte hain, jabke inka ye amal na sirf ye ke ahadees e Rasool Allah ﷺ ke mukhalif hota hai balke Abdullah bin Umar رضى الله عنه ke فعل 'ا' ke bhi bar-aks hota hai, is qism ke log aise ulama e soo ki shakhsiyato'n se mutassir hote hain aur unhe'n apne liye ek qawee daleel samajhte hue kehte hain ke dekho falaa'n aalim aur falaa'n mufti..... Kya ye sab gumrah hain? Kya unhe'n nahi maloom ke daadhi mundhana ya katarna haraam hai?

Ye bechaare samajhte hain ke wo sacche hain, halaa'nke ek haqeeqat aisee bhi hai jisey wo nazar andaaz kar rahe hain, wo ke ulama bhi aakhir bashar hain, in mein se kuch jaante boojhte bhi ghalati kar baithte hain, aisa bhi hota hai ke kuch ulama aisee cheezon ke baare mein nahi jaante jo-ke doosro'n ke nazdeek bohot waazeh hoti hai aur bohot se aise hote hain ke jinhe'n kis ilmee daleel ka pataa nahi hota ya ye ke wo mas-ala ko koi khaas ahmiyat nahi dete kyou'nke wo in masaael par sirf sunee sunaaee baato'n par amal karte hain, khud unki apni koi ilmee tehqeeq nahi hoti, chunaache har musalman jisey haq baat maloom hogaae hai ise chaahiye ke is par amal kare kyou'nke roz e qiyaamat is se iske amaal ke baare mein poocha jaaega naake doosro'n ke amaal ke baare mein!

Chunache is qism ke logo'n ke liye waazeh aur sareeh nusoos sharia bayan karen chaahiye jo-ke daadehee mondhe ko haraam qaraar dete hain, phir agar iske bawajood bhi wo in ahkaam se roo-gardaani kare'n jabke unhe'n iske waajib hone ka ilm ho chuka hai to yaqeenan gunahgaar aur gumrah hain, chaahе wo kitna hi khair ke kaamo'n mein badh chadh kar hissa le'n. Chunache agar in mein se koi namaz padhaae, jabke doosra koi daadhi waala maujood ho to iske peeche namaz nahi padhni chaahiye.

Doosra ye ke baaz daadhi mu'ndhne waale ye acchi tarah jaante hain ke daadhi mu'ndhna haraam hai, magar wo apne mansab ya naukree ya logo'n ke mazaaq udaane ke khof se ya pas maandah kehlaane ke dar se daadhi nahi rakhte.

Aise logo'n ko chaahiye ke wo aisee bodee bato'n ko fauran chod de'n aur daadhee rakhe'n warna wo gunahgaar, gumrah aur za'ee ul imaan ho'nge kyou'nke logo'n se sharmate hain magar Allah se nahi shamaate, logo'n se darte hain magar Allah se nahi darte, wo Allah par tawakkal nahi karte, Allah Ta'ala ki zaat e mubaaraka aur uske asmaa o sifaat par inka aqeeda nihaayat faasid hai.

Aur jahaa tak un logo'n ka ta'alluq hai jo-ke deen par amal karne waalo'n ka mazaaq udaate hain to wo kufr mein padh gae hain aur islam se faarigh ho gaey, kyou'nke jo is daadhee waale ka mazaaq udaata hai to goya wo Allah Ta'ala, iske Rasool Allah ﷺ aur unke tamaam ashaab ikraam aur tamaam buzurgo'n ka mazaaq udaata hai, kyou'nke wo sabhee daadhee waale hain.

Teesra ye ke baaz aise hain ke jo jaante hain ke sharee nusoos ki roo se daadhee mundhaana haraam hai magar wo is mein her pher karke ya to daadhee rakhne ko mahez ek sunnat qaraar dete hain ya sirf mustahab kehte hain aur apne is maqsad ke husool ke liye aisee aisee taaweelat gadhte hain ke jinka asal sharee nusoos se koi ta'alluq nahi hota, aise logo'n ke dil ya to murda ho chuke hote hain ya wo apni nafsaani khwahisho'n ke peeche par kar saheeh aur ghalat ko khalat malat kar dete hain.

In logo'n par radd jo-ke saheeh aur waazeh ahadees mein her pher karke jhooti riwaayat ke saath khalat malat kar ke daadhi mundhaane ya bil mashroot chota karne ko jaaez qaraar dete hain.

Is qism ke hazraat Tirmizee mein waarid ek riwaayat ka sahaara lete hain jo-ke kuch you'n hai:

1. *“Umroo bin Harool al Balkhi apni daadhi ko tool o arz se katra karte the”*. Ye riwaayat intehaai zaeef hai, balke iska ek raawi Umroo bin Haroon to aisa hai ke jiske baare mein Imam Yahya bin Mueen [Maahir Uloom Hadees] kehte hain ke *“Wo parle darje ka jhoota aur khabees shakhs hai”*. Aur Shaikh Saleh bin Jazrah kehte hain ke *“Wo Kazzab hai”*. Aur Imam Ibne Hajar راجع kehte hain ke: *“wo Matrook hai”*. Chunaa-che jab saheeh ahadees ke ahkamaat ko zaeef riwayaat ke zariye nahi badla jaa sakta to bhalaa jhooti riwayaat ke zariye kyo'nkar badla jaa sakta hai.
2. In logo'n par radd jo-ke in saheeh ahadees par jo-ke mukammal daadhee rakhne aur is mein se kuch bhi na katarne par dalaalat karti hain, Saheeh Bukhari mein Abdullah bin Umar رضى الله عنه ki riwaayat ke zariye heela taraashee kareke, amal nahi karte. Saheeh Bukhari mein Abdullah bin Umar رضى الله عنه ki riwaayat you'n hai: Nabi e Kareem ﷺ ne farmaya: *“Mushrikeen ki mukhaalifat karte hue daadhee rakho aur muche'n katro”*. Aur Abdullah bin Umar رضى الله عنه jab hajj ya umre se faarigh hote to apni daadhee ko apni mutthee mein pakadte phir jo baal mutthee se zaaed hote unhe'n kaat dete.

Is hadees mein kaheen bhi nahi hai ke Abdullah bin Umar رضى الله عنه dadhee mu'ndhne ya bilaa mashroot khat banaane ko jaaez qaraar dete the, balke ziyaada se ziyaada agar koi baat is hadees se akhaz ki jaa sakti hai to wo sirf itnee hai ke wo mutthee bhar daadhee se baal ko kaat diya karte the.

Chunache agar ham is mas-ala mein surkh-roo hona cahte hain to hamare paas sirf 2 raste hain.

**Pehla Raasta:** In Saheeh zaahiree ahadees e Nabavi ﷺ par amal kiya jaae jo waazeh taur par mukammil daadhee rakhne aur kuch bhi na kaatne par dalaalat karti hain, ye raasta mere nazdeed sab se mahfooz raasta hai.

**Doosra Raasta:** Abdullah bin Umar رضى الله عنه ki riwaayat par amal kiya jaae kyou'nke wo ek sahaabi ki sharaee nusoos ki samajh ki baat hai, magar wo musalmaan jo-ke Abdullah bin Umar رضى الله عنه ki is riwaayat par amal kare to ise jaahiey ke Mutthee se kam daadhee ho to ise na kaate. Chunaa-che wo log jo na to waazeh ahadees par amal karte hain aur na hi Abdullah bin Umar رضى الله عنه ki riwaayat par amal karte hain wo shariyat ke mukhaalif hain aur pani hudood se tajaawuz karte hain, kyou'nke:

**Awwalan:** Unho'n ne Saheeh ahadees ko pase pusht daal diya

**Saaniyan:** Unho'n ne salaf e saleheen ke ijtehaad ko bhi nazar andaaz kar diya aur is tarha wo bidatee ho gae. Agarche log sirf Abdullah bin Umar رضى الله عنه ke ijtehaad ke mutaabiq hi amal karne lage'n to bhi musalmaano'n mein koi daadhee mu'ndhne waala na rahe kyou'nke aksar logo'n ki daadhee mutthee se ziyada nahi hoti balke mutthee baraabar bhi nahi.

3. Baaz log Saheeh ahadees ko apni marzee ke mutaabiq mod lete hain masalan kuch ye kehte hain ke deen ka ta'alluq dil se hai, Allah Ta'ala bhi hamaare dilo'n ko dekhta hai, deendaari daadhee se nahi hoti. Aur phir ye hazraat apni is aul faul daleel ko taqweeyat dene ke liye kehte hain ke dekho badi badi daadhi walo'n ki taraf! Kitna haraam khaate hain!! Aur kya kya karte hain, phir bhi khud ko nek dil kehlaate hain!!

Kuch aise bhi daadhee mundhne waale hain jinhe'n shaitaan behlawe deta rehta hai ke abhi meri umar hi kya hai? Haalaa'nke wo 30 saal se bhi ziyada ka ho chuka hai, kuch you'n bhi kehte hain ke jab Hajj karlu'nga ya jab Shaadi ho jaaegi tab Insha Allah daadhee rakhu'nga, ya is qism ke doosre bahaane taraashte rehte hain, jiski buniyaadi wajah sirf nafsaani khwahesho'n ki pariwee karna hai, hatta ke Allah Ta'ala ki taraf se bhi adm tafeeq ho jaati hai, Allah aisee badd-bakhtee se hame'n bachaae rakhe.

Aise logo'n ko is hadees ke baare mein bataana chaahiye jo-ke Saheeh Muslim mein waarid hui hai, jis mein waazeh taur par mazkoor hai ke, Nabi e Kareem ﷺ ne farmaya: *“Allah Ta'ala na to hamare tumhare jismo'n ko dekhta*

hai aur na hi tumhaari surato'n ko, albatta wo tumhare dilo'n ko dekhta hai". Iske baad ek ahem baat farmai jisey is qism ke log nazar andaaz kar dete hain. Farmaya: "Aur tumhare amaalo'n ko dekhta hai". Ye izaafi baat bhi Saheeh Muslim ki hadees mein hai, kitnee ahem baat!!

Is ke baghair log hadees ka ghalat matlab nikaal lete hain aur jab unhe'n amali taur par ahkaam e sharia masalan daadhee rikhna aur kuffar ki mushaabehat ikhteyar na karne ke baare mein kaha jaata hai to wo hi kehte hain ke asal cheez to dil hai aur phir is hadees ke ek hisse ko bataur e daleel pesh karte hain aur baqiya ko pase pusht daal dete hain, halaa'nke ye bhi isi hadees ka tukdaa hai, jis mein ye baat waazeh taur par bataai gae hai ke Allah Ta'ala tumhaare amaal ko bhi dekhta hai, chunaa-che agar amaal nek hue to unhe'n qubool farmaaega warna mustarad kardega jaisake kae ahadees se saabit hai.

Nabi e Kareem ﷺ ka farmaan hai ke: "Jis ne hamaare deen mein koi nayee baat shaamil ki to wo amal naa-qaabil e qubool hoga".

Sachee baat to ye hai ke jab tak amaal acche na ho'n dil bhi nek nahi hosakta, isee tarha amaal bhi usi waqt acche ho'nge jab ke dil nek ho, isi mazmoon ko Nabi e Kareem ﷺ ne ek bohut khoobsurat paeraae mein bayaan farmaya, jaisa ke Nomaan bin Basheer ؓ ki riwaayat mein hai:

"....Yaad rakho ke jism mein gosht ka ek tukdaa hai, agar wo theek ho jaae to saara jism theek rahega aur agar wo kharaab ho jaae to phir saara jism kharaab ho jaaega, ahee tarah jaanlo ke wo Dil hai".

Is hadees se bilkul waazeh ho gayaa ke Allah Ta'ala dilo'n ko bhi dekhta hai aur amaal ko bhi, nake sirf dilo'n ko, aur is mein kya shak hai ke daadhee rakhna deegar amaal ki tarha ek amal hai jisey Allah Ta'ala dekhta hai. Lehaaza har musalmaan par waajib hai ke wo is baat ka yaqeen rakhe ke Allah Ta'ala iske saare amaal dekhta hai, chaahe wo bazariye a'azaa ho ya dil ke ho'n ya zubaan ke, you'n bhi ham apni aam roz marrah ki zindagee mein kisee musalman ke mutalliq koi raae qaaem karte hain to is ke zaahiree amaal ko dekhte hue karte hain, hamaara deen bhi hame'n yehi hukum deta hai ke ham zaahiree amaal ke nateeja mein faisla kare'n naake dilo'n ko kurede'n kyou'nke dilo'n ka haal to sirf Allah Ta'ala hi jaanta hai. Lehaaza jo shakhs daadhee mu'ndhta hai to hamaare nazdeek gumrah hai, illa ye ke wo tauba karle.

**Q:** Jo shakhs daadhee mu'ndhta hai ya Allah Ta'ala ki naa-farmani karta hai to ise dunya o aakhirat mein kya hota hai?

**A:** Buniyaadi baat to ye hai ke wo Allah Ta'ala ki mohabbat se mehroom ho jaata hai aur khud Allah ke nek bando'n aur farishto'n ke aagey sharmida mehsoos karta hai, iski zaahiree shakal se ye waazeh ho jaata hai ke wo Allah Ta'ala se haqeeqee kaamil muhabbat nahi karta nateeja na hi Allah is se muhabbat karta hai, chaahe wo kitna hi daawa e muhabbat karta phire, Allah Ta'ala ne haqeeqee sacchee muhabbat karne waalo'n ke liye ek aisee kasotee rakh dee ke har jhooti muhabbat ka daawa karne waale ka daawa faash ho jaata hai, jabke wo amalan Allah aur uske Rasool ﷺ ke ahkaam ki khilaaf warzee karta hai.

Chunaa-che Allah Ta'ala ne farmaya:

Aye Rasool Allah ﷺ Aap Keh Deejiye Ke Agar Tum Waaqae Allah Se Muhabbat Karte Ho To Phir Meri Ittebaa Karo Is Tarha Allah Bhi Tum Se Muhabbat Karega Aur Tumhaare Gunaho'n Ko Maaf Kardega.<sup>8</sup>

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ  
ذُنُوبَكُمْ

Lehaaza is aayat se waazeh ho gaya ke jo Allah aur uske pyaare Rasool ﷺ ki itteba nahi karta dar haqeeqat na isse Allah muhabbat karta hai aur na hi wo Allah se muhabbat ke daawe mein saccha hai.

<sup>8</sup> Surah Aale Imran: 31



Aur jiska ye haal ho to bas is ne to khud ko fitan aur azaab mein muftala kar hi liya kyou'nke Allah Ta'ala ne un logo'n ko jo iske ahkaam ki khilaaf warzee karte hain pehle hi tambeeh kar dee hai.

Farmaaya ke:

Jo Log Iske Ahkaam Se Roo Gardaani Karte Hain Unhe'n  
Chahiye Ke Ab Hoshiyaar Rahe'n Ke Ab Kisi Waqt Bhee  
Unhe'n Koi Fitna Laahiq Ho Jaaega Ya Wo Dardnaak  
Azaab Mein Muftala Ho Jaae'nge.<sup>9</sup>

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ  
عَذَابٌ أَلِيمٌ

Aur is se badaa fitna kya hoga ke kisi ko nek amaal ki taufeeq hi na ho aur na hi is par kisi daa'nt ka asar ho ek badd bakhtee ye bhi hai ke insan namazo'n ke maamle mein sustee barte, aisa shakhs jo namazo'n ko saheeh waqt par nahi karta to ise bhi Allah Ta'ala ne tambeeh kardi hai ke:

Aise Namaziyo'n Ke Leiy Bhi Halaakat Hai Jo Apnee  
Namazo'n Karte Hain.<sup>10</sup>

قَوْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Agarche koi shakhs bilkul hi namaz na padhe to iska kya haal hoga?!!.

Ek badd-bakhtee ye bhi hai ke insan musalsal jhoot bolne par udh rahe hatta ke Allah Ta'ala ke yaha'n ise "kazzab" likh diyaa jaae.

Ek badd-bakhtee ye hai ke bande ko dheel milti rahe aur wo daadhee mundhne par udh rahe aur uske gunaho'n mein izaafa hota hi rahe, gunahgaaro'n ki dua bhi qubool nahi hoti, ye bhi kya kam azaab hai ke Allah Ta'ala dua qubool na kar, Nabi e Kareem ﷺ ne duaon ki adm qubooliyat ke kaae asbaab bayaan kiye hain, jinki aksariyat ka ta'alluq gunaho'n se hai.

Chunache Nabi e Kareem ﷺ ka farman hai ke: "Har ek ki dua qubool hoti hai, illa ye ke wo kisi gunaho'n ka sawaal kare ya qata'a rahmi kare".

Lehaza jo daadhee mu'ndhta hai to gunahgaar hai iski duaen us waqt tak qubool nahi hote'n jab tak ke wo daadhee na rakh le. Jo log daadhee mundhte hain unhe'n is azeem azaab se bachne ki fikr karni chaahiye.

## Daadhee Rakhne Ke Fawaaed Se Mehroomi

**Pehla:** Ustara ya deegar daadhee mundhne ke alaat ko jab thoodhee aur rukhsaaro'n par phera jaata hai to is se nigahe'n kamzor hone lagtee hain aur jo log musalsal aisaa karte rehte hain, unki nigaahen kamzor hoti chali jaati hain, jabke daadhee rakhne waale hazraat nazar ki kamzori ke is sabab se mehfooz rehte hain jaisa ke maahireen ka kehna hai.

**Doosra:** Daadhee muzir jaraaseen se mehfooz rakhti hai aur unhe'n galey aur seeney tak poho'nchne se rokhti hai.

**Teesra:** Daa'nto'n ke masudo'n ko qudrati afaat se mehfooz rakhti hai

**Chautha:** Daadhee ke baalo'n mein aisa chikna maadda khaarij hota hai jo jild ko mulaam, shagufta aur tar o taaza rakhta hai, jo log daadhee mundhte hain wo is faaede se bhi mehroom ho jaate hain aur inka chehra bhi khush aur boseeda nazar aata hai.

**Paachwa:** Daadhee aur maadah tauleed ke darmiyaan kaafi ta'alluq hota hai, daadhee rakhne se mardaangi mein izaafa hota hai baaz atibba ka kehna hai ke agar koi qaum pusht dar pusht paabandee se daadhee moondhti rahe to athwee'n nasal mein paeda hone waale logo'n ki daadhi nahi hogi yaane mardaangi aahista aahista khatam ho

<sup>9</sup> Surah An Noor: 63

<sup>10</sup> Surah Maaoun: 5

jaati hai aur uska asar itni muddat baad zaahir hota hai iska mushaa heda you'n bhi hua hai ke aam taur par hijdo'n ki daadhee nahi hoti halaa'nke unke baqiya azaa mardo'n se milte julte hote hain.

Ye fawaaed main ne in kitaabo'n mein se akhaz kiye hain jo daadhee rakhne aur mundhne ke silsile mein likhi gae hain, main ne inka zikar sirf mauzoo ko mazeed jaame banaane ke liye kar diya hai warna musalmaan ke liye sirf itna hi kaafi hai ke wo apne Nabi e Kareem ﷺ ka hukum mil jaane par is par amal kare aur kisi falsafa mein na pade.

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Author of the Book [Arabic]: *Abu Abdullah al Makkee al Bar Qaawee*

Translator of the book [to Urdu]: *Waseem Usmaan al Madani*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Note: I have tried to use the best & easiest words for transliteration, (I also tried to explain few words where ever required with (T :)), however If you find any thing which might make this transliteration even better then please inform mein at [rehan.hse@live.com](mailto:rehan.hse@live.com)

Having read this article, if you deem it worth forwarding, please do forward to anyone you wish. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my effort has been successful. For more books in Roman, please click the link below.

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Dua-go,

***Rehan Syed Barey***

Abu Dhabi

14<sup>th</sup> of July 2011

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